Town and Country Issue

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Changing Patterns

The little white church on the prairie or in the wooded valley wh generation ago a score or more families met, served its people well. He Word was faithfully proclaimed, the songs of Zion were sung, and the fello of the people of God had its flower and fruit. It met the needs of its p wherever it was planted.

Today the church in town and country serves a community-defined with services for worship, Christian education, stewardship of life and reso and fellowship. The fellowship may be on a more impersonal basis, but th loyalty to the congregation and service to the community as a whole.

What will be the pattern for tomorrow? Waves of social, cultural, and te logical change are washing over the areas served by the church in tow country. Even today "rural" congregations have dirt farmers, industrial wo and white collar workers on the same membership rolls.

Whatever the changes might be, it can be said that the church of tom must serve. We may have to rid ourselves of some notions as to how it ought done. In sparsely settled areas, in areas where industry and agriculture meet now new ways are being devised. As changing patterns emerge, sober th and planning are in order that the church may be an instrument of s in God's hand. God is bent on everyone having the Gospel. The chur congregation that gets in the way of this has no future. It might be said tha the serving church will survive, but the prospects are better than that. The c that endeavors to serve its present age with the Gospel holds the key to it future and the Kingdom as well.

ANDREW P. STABY, *Pastor* First English Lutheran Church (UELC) Brush, Color

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enaissance on the Missouri

't apologize for the small country church on the prairie. love it, take care of it, and use it. If we hadn't had them for ars in this area we wouldn't have this church today."

ys the pastor of "The Cathedral of the Plains," First Lu- in Williston, North Dakota. Dr. Casper B. Nervig boldly hat his congregation of 2500 baptized members not only roots but its main growth from the congregations within a nile radius of this city of 11,000.

fact also accounts for the appearance of three impressive an institutions in the Williston area the last 15 years— Home for the Aged, Upper Missouri Lutheran Bible Camp, extensive addition to the Good Samaritan Hospital.

t startles the observer is that in spite of the decline of farm ion, the country churches show renewed strength. These people seem to be emerging from that "beat feeling" fol- the drought, depression, and dispersion of the dusty thirties. sm characterizes the activities of most of these northwest Dakota congregations.

nstance, five years ago First Lutheran, Williston, completed jestic three-quarter million dollar church and education Within this same period of time four new country churches uilt, a remodeled church was moved to a new location, and urches built parish education units. Three of these new s have distinctly contemporary architectural design. These gations reveal a courageous honesty too. Three moved away their cemeteries to more advantageous locations. Three

heran of Williston, N. Dak. (below) has benefited from the work done an congregations in the rural area surrounding it. But the rural churches ding too. Some of the new churches (one is a converted Methodist) built in the rural Williston area within the last few years are shown ght.

J. Elmo Agrimson, author of this article, is pastor of First Lutheran Church, Tioga, N. Dak. He was editor of "The Rural Lutheran" when that magazine was in existence.

St. Olaf Church

Our Savior's Church

Rosseland Church

Trinity Church

abandoned their basements. Two churches represent the merger of two congregations each. The dead and the senile did not dominate the policy making here. One parish of four churches has a planning committee exploring consolidation possibilities. These churches are building for the future.

But blocks, boards, and beams are only an external suggestion of the real church—the people. Their programs, too, show definite assertive witness. Two congregations use the new *Service Book and Hymnal* and the new order of service. The only pre-school parents' class in the circuit exists in St. Paul's Lutheran Church, rural Williston. This same congregation has a unique parish education schedule. Sunday school runs from about the second Sunday after Easter through Christmas. A teachers' meeting we visited in one of the farm homes in the afternoon of an April week day outlined the course of study and the practice schedules for the Christmas program next December! This group also owns a 500-watt projector and over $300 worth of filmstrips. A "Tither's Club" in this parish has a stimulating effect upon the stewardship outlook of the area.

Aggressive pastoral leadership can be credited with much of the attitude of these dozen and a half congregations, including all or part of six parishes. Pastors have stayed at least five years and thus developed an understanding flexibility and community sympathy that is imperative for sound administration and prophetic preaching and teaching. Shortly after Dr. Nervig came to Williston in 1944, he gave considerable time to an analysis of parish-community patterns. Under his guidance, Our Savior's congregation, dormant for nearly 15 years, was reactivated and later aligned with Trinity, a recent Home Mission project of Buford-Trenton irrigation division, and Rosseland, south of the Missouri, to form a second Williston rural parish.

Pastors and laymen express both confidence and concern for the future. Pastor Rosgaard of rural Williston comments, "We encourage members in Williston to transfer their affiliation. The family pew—including oftentimes Grandpa and Grandma to squalling babe—still retains a wholesome tradition in our country churches. This is both a good habit and an inc Sunday school lesson."

A layman in his church expresses concern fo future in case of another drought with temptatio soil-bank and move to town.

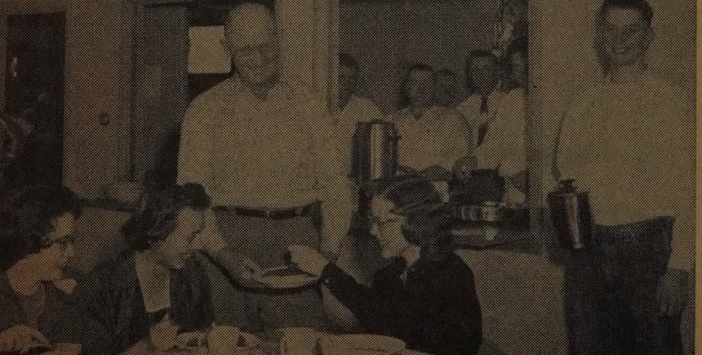
Enthusiastic pride for their contemporary c church occasioned men like native cowboy Ed (and the church treasurer, Bill Bergstrom, to re "This church is ideal for us, and should be a for many others needing a small church." Thei pressive building stands only a short distance fro ruins of the famous Fort Union, established b American Fur Company in 1828. Across the n Missouri River from this historical site stands St Lutheran Church, distinct for being the first open try church of contemporary design in the Wester kotas. It is served by Pastor Carl Nelson of Alex (McKenzie Circuit).

Nearly every Sunday, men gather outside in tative clusters touching and evaluating their pro forts. All of these churches have had much volu labor poured into them. "We better get at this tokens that the men have a continuing interest in workmanship.

Pastor James Sorenson, of Faith Lutheran, a edifice on U.S. Highway 85 (from Mexico to Car thinks, "We should continue to evaluate parish ments. Parishes are changing and should be pla to be community centered." Pastor Tengesdal of Williston tells that "Family Night" gatherings a not only good numbers but keep the family and fe ship principle intact." With riding boots and co insignias on their belts and shirts, the Trinity me nually serve a western style pancake and sausage s in generous family portions. In small communities events have definite value.

"Where there is no vision the people perish" m be paraphrased "Where there is no vision the chu will perish." With vision, assertive witness, and ac bility in administration, our rural churches can m tain the adventure of wholesome congregational fe ship. Observe the Lutheran Renaissance—new on the Upper Missouri in North Dakota!

Left: The men of Trinity Church serve their traditional Western-style pancake and sausage supper. Right: The Rev. Alfred Rosgaard lives in the country. With him on the parish-owned trac Alfred, Jr. Standing are Mrs. Rosgaard and daughter Ruth.



ural Lutheran
ches, E. W. Mueller

raveling
rouble
ıooter

By Betty Westrom Skold

assenger standing on the grimy go elevated platform glances over oulder into the second floor of- window. He sees a short, be- cled man with a dapper bow cing briskly around a small of- He has no way of knowing that t office ideas are in the making will affect the future of a little church on the Dakota prairies. ing around his office is a favorite torming technique for the Rev. Mueller, director of the program ıe Church in Town and Coun- Iational Lutheran Council. Since the energetic churchman has been veling trouble shooter for thou- of rural churches throughout the ry.

ivory tower theorist, Pastor er's rural roots go deep. He grew n a 160-acre family farm near ield, Iowa, where he was born 08. It was his pastor who, dur- iis high school years, influenced o study for the ministry.

er graduating from the Univer- of Iowa in 1930, he enrolled at burg, the American Lutheran h's Seminary at Dubuque, Iowa. vas ordained in 1933. That sum- he married his Wartburg sweet- , Helene Wuest; and that summer also marks the beginning of his long "love affair" with the rural church.

The fact that he entered the *rural* ministry was something of an accident. The dark period right after the national bank holiday, 1933, was scarcely a day of promise for a young graduate. Pastor Mueller recalls that, of the 26 fellows in his seminary class, only three had received calls. The commencement speaker that year spoke on the cheerless topic: "Forbidden to Preach."

With characteristic resourcefulness, Pastor Mueller made up his mind to find a spot for himself. Securing a map of Iowa, he located all the Lutheran churches. Then he spotted 17 county seat towns in which there was no Lutheran church. (There is a prophetic note here. Since that day he has toted a bulging map case over most of rural America!)

Armed with his marked map, the young pastor approached his district president.

"Here are 17 county seat towns in which there is no Lutheran church," he pointed out. "You tell me which one to go to and I'll start a church."

Mission budgets in those bleak days made the executive cautious, even in the face of such obvious enterprise.

"No, I'm afraid not," he answered. "You would go into the town and get started, the word would get out that you were doing a good job, and some congregation would call you. We'd just be left with another mission to support."

The district president saw another possibility, however. A rural community at Martensdale, Iowa, had been served as a preaching point from Des Moines. If Pastor Mueller would consent to serve there he could feel free to expand his work to either of two nearby county seat towns. Pastor Mueller recalls that his first salary was $20 a month—and he was expected to provide his own parsonage!

Martensdale (population, 170) was a good spot to begin. Coming from a solid German area where Lutheranism was strong, he now found himself in non-Lutheran territory, working with people of different nationality and church backgrounds. Here he learned to love the rural ministry and to gain many insights into rural church and community problems.

Another stimulus to his interest in rural work came from nearby Iowa State College at Ames. Sociologists there were reaching out to rural pastors, offering guidance in community

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Westrom Skold is a Hopkins, Minn., wife who was formerly employed by National Lutheran Council.

development. Eagerly the Martensdale pastor caught the vision of a church serving its community. He was always on the lookout for fresh ideas in rural church work, and when the offer came he accepted a scholarship to a five-week interdenominational school for rural leaders at Garrett Biblical Seminary, Evanston, Illinois.

Soon after this, Pastor Mueller was asked to speak on church opportunities in Iowa at an ALC meeting.

"I got out my old map and brought it up to date," he recalls with a smile.

His synod began to take notice, and a number of assignments followed: In 1944, a rural clinic at Strawberry Point, Iowa; appointment to the national committee on evangelism; a series of ten lectures on rural evangelism at the 1945 Texas district meeting, and seventeen area meetings, also in Texas.

Pastor Mueller remembers this last series as an exhausting experience.

"Dr. E. A. Sagebiel, the district president, traveled with me," he recalls. "One night we got so sleepy we pulled up beside the road and slept in a pasture. He slept just fine, but I was afraid of snakes."

That same year, 1945, the National Lutheran Council's Division of American Missions was looking for a man to head its rural work, and the nod went to the young man from Iowa. His work began in July, but ties with his Martensdale parish were not completely severed until October.

Call for Help

The Council's concern for the rural areas had grown out of the exodus of rural people during the war years. The decline in Lutheran population in strongly Lutheran states was cause for alarm. Those leaving the countryside were receiving attention in the areas to which they moved, but nothing was being done to help the places from which they came. Pastors in The Evangelical Lutheran Church congregations in South Dakota were the first to call for help from the Council.

"The Division didn't know what its program for the rural areas would be," Pastor Mueller explains, "they just knew that things weren't good. The rural church had been taken for granted. Pastors didn't regard the rural parish as a very choice spot. It was thought of as 'has-been' work. Anything was considered 'good enough for the country.' "

The Town and Country secretary remembers the first series of Institutes planned by the Division.

"These were planned *for* the areas, because we needed quick action. We set up meetings in South Dakota, Ohio, and Washington. Now local leaders initiate the meetings and we plan *with* them, but at first there just wasn't time."

Over the years these institutes, workshops, and other meetings have become vital give-and-take sessions among church officials, pastors, laymen, and community leaders. Pastor Mueller has become acquainted with a number of educators and rural life authorities who serve as resource persons, supplying a background of factual information.

Rural Profile

His office also tackled several ambitious statistical studies, digging out facts on the Lutheran rural churches. "A Study of Lutheran Strength" was a county-by-county study of 14 states, and "A Profile of the Lutheran Church" revealed how rural the church was in each state.

With missionary fervor, Pastor Mueller persuaded his farm friends to believe in themselves, to believe in the importance of their work and the communities in which they lived.

Talking to farmers in a little frame church out on the prairies, he would scold, "Don't ever say, 'I'm just a farmer.' Remember that you farmers supply all the food and fiber for a hungry world."

Visiting in a small town, he would tell his hearers, "Don't ever say you live in a little town near Minneapolis. Give the name of your town, and if they've never heard of it, it's time they did."

"One of the major problems I had to face when I began the assignment was E. W. Mueller," Pastor Mueller confides. "His zeal for the rural church permitted sentiment, emotion, and prejudice to becloud his judgment."

The Town and Country secretary points out that he used to say rural people are the *most* importa

"We no longer say this," he s "We say they are just as impor as anyone, not because they live the countryside, but because they God's people."

Not a Species

His office has also changed its m on the existence of the rural ch as a distinct species. The conclu has been reached that "there is rural church, but there is the ch of Jesus Christ in rural areas. A gregation must be sensitive to the cio-economic climate of its comm ty."

"We used to speak much about r values," Pastor Mueller says. "Now not too sure they exist. But I'm that there *are* human values. We m distinguish between values and the terns that transmit them to us. Va don't change, but patterns do."

People had come to identify the pel with the horse-and-buggy era rural America, and he worked to b them up-to-date, to seek new patt for presenting "a changeless Christ a changing countryside." A three-p parish, effective in horse-and-bu days, was not good enough fo modern community where people easily drive some distance to church

He encouraged farmers to m friends with scientific progress and dedicate their efficiency to God. aligning parishes, teaching soil st ardship, challenging seminary stude with opportunities in the rural m istry, encouraging self-study at parish level—all these were proble with which he wrestled.

Three basic requirements were down at the beginning, by which ev new proposal is still tested.

(1) It must be scripturally soun
(2) It must be sociologically corr
(3) It must produce on the par level.

"We find that we must practice telligent neglect," he says. "There more things to do than we can done. We must neglect the ri things."

Thanks to the blessings of an ficient secretary, a self-reliant fami and drip-dry shirts, the energetic P tor Mueller can be away from his C

HOW "RURAL" ARE WE?

A Rural-Urban Profile of the American Lutheran Church and The Evangelical Lutheran Church.*

	Below 2500	2500-25,000	Over 25,000
Congregations			
ALC	1,148	408	507
ELC	2,033	289	295
Total	3,181	697	802
Pastors			
ALC	774	391	525
ELC	962	277	267
Total	1,736	668	792
Confirmed Members			
ALC	233,061	155,569	256,927
ELC	350,112	157,168	165,967
Total	583,173	312,737	422,894

* Corresponding figures for the UELC were not available.

ffice for long periods of time. he can be out in the rural areas, ng the problems at close range. ss-continental plane flights and of study in Pullman roomettes rt of his routine; but because his ments take him to extremely re- communities, he must often rely lk route buses and private auto- s.

eshift travel arrangements can mes get a little complicated. He the time when a private plane ngaged to fly him from Gothen- Nebraska, to Tescott, Kansas. nap credited Tescott with an air- but when they reached the spot discovered that the airport had discontinued! They buzzed d for quite awhile before landing alfalfa field.

e know more about good rural nmanship than we're practicing. is known is not necessarily in ffice or in the seminaries," he "but in the experience of success- ural pastors and dedicated rural n."

at is why he doesn't mind sitting til midnight, drinking coffee in n Street cafe, talking with a pas- out his problems. That is why kes time to drop in at a farm to talk with the farmer about and soil conservation and the of the church.

Not Chicago Brass

ese pastors and laymen see him, s "brass from Chicago" but as a -hearted friend with a good col- n of rural stories and some ideas can be put to work in their con- tion. Pastor Mueller is no great r, but they listen because his s make sense.

r several years he kept in touch his friends in his chatty "Talk- It Over" column in the *Rural eran*. They enjoyed his folksy nces to his grandchildren, the cters he met on his travels, and unspectacular happenings in a ry parish.

ugustana Theological Seminary at Island, Illinois, and Wartburg ge at Waverly, Iowa, have hon- him with doctor's degrees, but he rs to be called "Pastor" rather "Doctor." Pastors who remember him as a wavy-haired seminary student still refer to the balding executive as "Billy," but colleagues of more recent acquaintance call him "E. W."

Pastor Mueller has always encouraged rural church members to bear a Christian witness in non-church community organizations, and he practices what he preaches. He has become a respected spokesman on many interdenominational and secular committees. He is executive secretary of the Lutheran Community on the God-Home-Country Award for 4-H members and a member of the national 4-H spiritual emphasis committee.

He serves on several rural committees for the National Council of Churches, is an advisory member of the Soil Stewardship Week Committee for the National Association of Soil Conservation Districts, and secretary-treasurer of the American Country Life Association. Recently he spent some time in Washington plugging for the establishment of a presidential Commission on Country Life and an Agricultural Hall of Fame.

Home for Pastor Mueller is a roomy brown house in Midlothian, Illinois. Even in this Chicago suburb the Mueller family finds that its rural roots are showing. Mrs. Mueller is the leader of a booming 4-H Club, and all six of their children have been active in the Club. Rachel, a brown-eyed seventh-grader, is now the family's star 4-H'er. Not too long ago the Mueller boys were raising chickens in the family garage.

One of Pastor Mueller's two married sons, Eric, has started a stock farm of his own back at Martensdale. Roy, employed as a mechanic, still lives in Midlothian. Both boys serve on their local church councils.

High schoolers Dick and Bill are busy with Luther League and sports. Dick recently placed fifth in the Illinois state wrestling meet. Gretchen is studying at Wartburg College, preparing for a teaching career. Incidentally, Pastor Mueller grows expansive on the subject of his six grandchildren.

Between trips, Pastor Mueller enjoys carpentry as a hobby. He and his boys recently deepened their basement and built a paneled recreation room.

After almost 14 years of work with the Council, Pastor Mueller can view with pride some solid accomplishments in the rural churches. He sees gifted young pastors choosing the rural ministry as a lifetime career, churches in town and country modernizing their facilities and their parish programs, farmers catching the vision of treating the land as a sacred trust from the Creator, a bustling and optimistic spirit pervading the countryside.

Next fall Pastor Mueller will pay his first visit to Europe. In Germany he will visit with farmers, study the Evangelical School for Farmers, and look over a number of Lutheran high schools.

And some day—when there's time —maybe he'll get around to writing that book on the rural church!

An article by **Sam Preus**, a junior at Luther Theological Seminary, St. Paul.

4-H Goes to Church

The 4-H's God-Home-Country Award is pinned on Arlen Her son by his mother, Mrs. Arvid Hermodson, in front of the of Scandia Church, rural Crookston, Minn. Left is Carl G. West Polk County Agent; center, the Rev. L. S. Gjerde; right, Mr. Arvid Hermodson.

Five people stood before the altar of a small rural Lutheran church last December. A proud mother pinned a medal on the lapel of her 22-year-old son. Inscribed on the medallion were four H's on a cloverleaf, a heart and the words "God-Home-Country."

This scene has been much re-enacted during the last eight years in rural churches throughout the nation. It represents a Lutheran venture to plant and cultivate the rural youth crop firmly in the life of the church—the God-Home-Country Award.

The five people involved at this particular ceremony are representatives of the interlocking relationship of home, church and community. They were Arlen D. Hermodson of rural Crookston, Minn., winner of the award and now a first-year man at Luther Theological Seminary; Arlen's parents, Mr. and Mrs. Arvid L. Hermodson, who farm 260 acres of Red River Valley land near Crookston; Arlen's pastor, Rev. L. S. Gjerde, Scandia Lutheran Church, near Crookston; and Carl G. Ash, the West Polk County Agent, representing the leadership of the local Community Star 4-H Club.

Since the National Lutheran Council established the God-Home-Country Award in 1951, more than 600 young people have received recognition for faithful and devoted service to their churches and for outstanding achievement in 4-H work. In 1958 alone, the award ceremony was enacted 92 times.

Long before establishing the award, the Lutheran Church recognized the significant contribution toward the development of youth which the 4-H program was making. Lutheran church bodies were eager to encourage such activity. They also wanted to pro fuller participation in the Church's own program to confront youth with the opportunity of serving in the rural community. In 1951, all eight participa bodies of the NLC, along with the Missouri Sy acted to make the award available to their young ple.

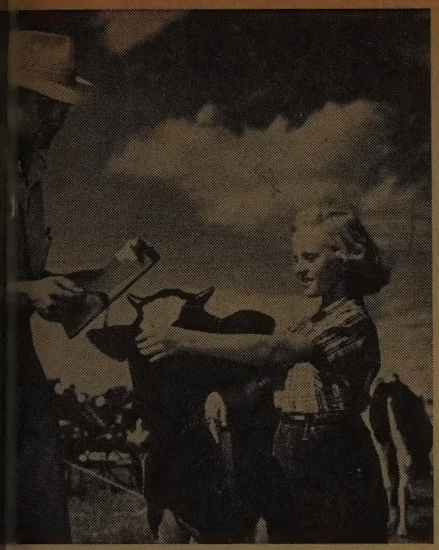
A similar award was already being given to m Boy Scouts—the Pro Deo et Patria. Both awards similar in purpose; both are given by the congregat

Arlen Hermodson is not altogether a typical G Award winner. After he applied for the award, years elapsed before he received it this winter. Usu the job can be done in 18 months. However, years of study at Concordia College, ending in 1 interrupted Arlen's 4-H activity.

Most of the winners are still in their teens. You sters are eligible for the award when they have c pleted three years of active 4-H participation. A has 12 years of it behind him, along with continu work in his home church, Scandia Lutheran at r Beltrami, near Crookston.

Arlen couldn't honestly say that 4-H work was strumental in his decision to attend Luther Semin But he would say that life on the farm certainly something to do with it. First of all, he says, the Ch tian farmer always stands amazed at nature. He pla the seed grows. He knows not how. The miracle fertility and growth is never far from him.

Moreover, the farmer's vocation gives him an op tunity to know the real meaning of faith—in a



Liebenstein, county agent at Faribault, awards a blue ribbon to a young 4-H'er county fair.

Care of farm animals plays a large part in the training program of 4-H.

ity folks may miss. The farmer leads a life of isk in the pursuit of his livelihood. He knows no nteed annual wage (not yet, anyway); he is at ercy of the elements. He can shake his fist at —or trust in God.

e never do farm work on Sunday," says Arlen. lad would regard that as showing a lack of faith. urse," he adds, "after six days of work, you need "

en feels that a Christian farmer has an opportunity ome aware of the real dimensions of his calling. es behind his grainfield the faces of the hungry. ng becomes more than a business. It becomes a f life, of tending the land and the animals with nt diligence.

other meaningful aspect of rural existence is the tunity to be alone. "When you're sitting out there ractor, you have a chance to think about yourself ation to the rest of creation and to the Creator. when you're riding $10,000 worth of equipment, earn to be a responsible individual."

r-H work, on the other hand, helps provide unication with other farm youth. On the farm an be alone, Arlen knows, but you can also be oned. The Health, Head, Hands, and Heart on -H cloverleaf represent the ingredients of the program for a well-balanced life.

4-H activity young people develop a real sense ewardship. As part of the requirements for the Home-Country award, Arlen wrote an essay on y 4-H has helped me and my family in the stew- ip of the soil."

hrough 4-H we learned better methods, and developed a sense of responsibility toward the things entrusted to us. Better methods equal better stewardship. Four-H gives an added incentive to do many things that have to be done anyway—only you do them better."

As examples, Arlen cited the home beautification project on which he worked. On the Hermodson farm this is a big item, for in 1948 they moved to a new farm which hadn't been occupied for 16 years. Everything was run-down. Arlen undertook 4-H forestry, fruit, and home beautification projects.

He helped plant a snow catch row of trees which help eliminate long winter walks from main road to farmhouse after a heavy snow. In all, the Hermodsons have planted more than 1,000 trees. Out of a 4-H fruit project came gooseberries, rhubarb, currants, cherry plums, and compass cherries.

But the real challenge was the beautification project. It started from scratch. The Hermodsons erected a new house and barn, remodeling the old barn into a granary. Ground had to be leveled, weeds cleaned out, trees trimmed. After the house came a new lawn, flowers, shrubs, hedges. "Sometimes," Arlen said, "I thought what's the use? But 4-H really kept me going. They have a good motto: 'Make the best better.'"

In the care of animals, Arlen feels you do better if you know somebody's going to see them. "If you're getting an animal ready for the county fair, you take better care of him—the kind of care he deserves anyway." Arlen is no mean competitor in 4-H competition. His awards at state and county fairs, fall round-ups and Achievement Day events total 6 purple, 46 blue, 25 red, and 3 white ribbons.

Boys have no monopoly on these projects and awards. In fact, the girls have outscored the boys in God-Home-Country awards. In 1958, they earned 67 to the boys' 25.

There are currently more than two million 4-H members in the United States, with representation in every state. The pilots of these groups are some 382,000 volunteer local leaders. Four-H alumni number about 20 million.

In recent years, 4-H work has even become citified. Instead of swine or cattle, urban animal enthusiasts raise dogs and care for ponies, and they win county and state fair prizes with them, too. They fix cars instead of tractors, campaign to reduce bicycle accidents, produce vegetables in city plots. Girls become super-efficient "baby sitters" by learning the fine points of child care.

Chicago is a good example. Now in its third year of 4-H club activity, the city took third place at the state fair last year—with a pig project. In Pennsylvania, non-farm 4-H members now make up nearly 40 per cent of the total. Portland, Ore., Denver, Colo., Detroit and Flint, Mich., have had 4-H programs for years.

Lutheran interest in 4-H work is expressed this way by Loren M. Ness, chairman of the Lutheran Committee on the God-Home-Country Award and National Director of Boys' Work in the ELC: "The award is an indication of the concern of the Church for its youth in *all* areas—a concern that they be interested in more than just activities for their own sake. Activities such as this can and should be integrated into the life of the Church." Ness would say the same thing about the Pro Deo award for Scouts.

Ness recently returned from the ninth annual meeting of the God-Home-Country award committee in Washington, D.C., where a new expansion of the program was approved.

Slated to be eligible for the award are Lutheran members of the Future Farmers and Future Homemakers of America (FFA and FHA), Girl Scouts, and Campfire Girls.

Also approved at the meeting were a new "growth booklet," a workbook to help young people work toward the award, and a newly designed medal. The bar across the top of the new medal, cast with the words "God-Home-Country," will be similar to that used by the National Catholic Rural Life Conference. The Roman Catholic Church makes the same award available to its youth.

The Lutheran award committee has its offices in Chicago, where Dr. E. W. Mueller, head of the Rural Life Division, National Lutheran Council, serves as its executive secretary. Dr. Mueller has said, "Youngsters who receive this award are not in competition with others, but only with themselves."

Another aspect of 4-H—the exchange program with othe countries—is demonstrated in this picture. Here Jai Chan Sirkeck of India says goodbye to the Ed Funk family o Hillsboro, Kans., with whom he lived and worked for month before moving on to Ohio.

Writing about the God-Home-Country award rec ly, Dr. Mueller said, "This award given by our con gations goes to show that there is a pretty good spiri co-operation among the various groups that are train our young people. You know in some towns there continual tug-of-war going on among the church gro the rural youth organizations, the school, and the ho They're all bidding for the time of the young peo seeking to build up their own programs."

Among Lutheran congregations, however, a good lationship is possible between organizations. The Scouts, for instance, have a co-operative program w the 4-H and the FFA. There are more than 20 m badges that Scouts can earn through their 4-H and F projects.

Serving with Ness and Dr. Mueller on the commi are W. F. Weiherman, managing director, Walt League, Missouri Synod; Rev. Carl Manfred, youth rector, Augustana Lutheran Church; Rev. Leslie C rad, Jr., executive secretary, Luther League of Amer ULC; Lavern L. Larkowski, president, Luther Leag AELC; Rev. Chester M. Patten, assistant youth direc ALC; Rev. Clifford Paulson, youth board represe tive, UELC; Rev. Merton Strommen, youth direc Lutheran Free Church.

w It's Town and Country!

By Obert Hoven, pastor at Ridgeway, Iowa, who is soon moving to Osage, Iowa.

ountry—what a wonderful place to bring up a Whether true or false, this is a commonly held . If true—and there are advantages—then the was a wonderful place to rear our church dur- lusty days of infancy.

se our church was a country child, it did have advantages. There was stability. The family d cleared the land and built a home was not a on the move. Once a congregation had been ed, its chances of survival were good. The fami- o had built it would also maintain it. Genera- er generation would remain in the community; urch built by the fathers would be the same in which the sons and grandsons worshipped.

're you going to keep them down on the farm ey've seen Paree? They sang it light-heartedly ie first War but there was more of a problem an many had realized. For the first time, the oys were leaving the farm. The excitement of , the work available in an expanding industry an exodus. The church which had been pre- ntly rural started following its sons to the cities. rs who had planned that their sons would con- he family farm woke up to find that their sons ferent plans. "For sale" was a sign seen frequent- e former stable communities. "For sale" on many ns meant to the highest bidder. Communities ons and Johnsons now started twisting their s around strange names, Pehacek, Koslowski, 'Gorman. A congregation that for 50, 60, and 70 had had a stable and an even growing member- ow discovered that membership was decreasing. new men were good farmers; but they had their and the name Luther was not spoken in rever-

tricity and ever-improving farm machinery also to the problem. One farmer could do what two metimes three had done before. The "80" that adequately taken care of grandpa was now grow- the "160," the "240," and even more. One family where two and three families had lived before. hurch out in the country had a problem.

re were, however, a group of pastors in the South a district who believed that the problem could e a challenge. They saw that a church with land wealth that should not slip easily away. They ed that even though rural life was not always rous, it could and should be rewarding. They ore started publishing a little paper, the *Rural Lutheran*. Why? To help country people face their problem; to help the man of the fields appreciate the life which he had. This group of men became the first "Rural Life Commission of the ELC," now known as the Town and Country Life Committee.

Over the years, what has this committee accomplished? Because this committee was not given decisive power to act it is difficult to enumerate one, two, three, its work. This was more a study committee, which out of its study would recommend. It should be more a leaven than a whip. How far this leaven has gone must be evaluated with sanctified imagination. These, however, are some results due in part to the work of this committee.

(1) *Parish Conservation.* Our Lutheran Herald from week to week lists farms and business places which will be sold preferably to Lutherans. Our farmers are not selling now to the highest bidder. They are asking before the sale, will this family take their place in this church whose ministry has enriched my life the years I have lived here? The committee cannot list 10 or 100 farms that have been saved for the Lutheran Church, but its members and farmer members know that the leaven of their work has kept many farms for the Church.

(2) *Mental attitude.* In the *Rural Lutheran,* life on the farm was never a life for which there had to be apologies. It was a good life, a rewarding life. We start to sense more of this positive attitude toward rural living than we did fifteen or twenty years ago.

(3) *Not size but quality.* The committee has urged the community with the declining population not to give up in despair. The blessing of the church does not lie in quantity but in quality. Adjust your program, and in the adjustment stress an effective ministry to the total membership, the young, the mature, and the aged.

Our church is no longer a lusty child. In her vigorous manhood she is flexing her muscles in San Mateo and East Orange, in Dallas and Beaver Bay. But even as she flexes her muscles there, she will try to maintain her strength in that area where her roots were deep. The Town and Country Life Committee will continue to study and recommend. The work will be successful when the country church has a truly qualitative program for its members; when the family on the farm is grateful for the opportunity that is theirs in rural living; when our farmers think twice before selling, to hold and maintain present membership levels.

Two artists confer . . . One shapes words. The other shapes line and form, giving nuance to the words. Together they give expression to an idea, create a mood, tell a story. The story gains a title, becomes a book: *The Valley Waits*. The author, right, is Thaddeus F. Gullixson. The illustrator is Edmund Kopietz.

The Valley Waits, due for release by Augsburg Publishing House May 15th ($1.75), is a recollection of pioneer days in the Upper Mississippi Valley.

"It is rooted," says the author, "in a love of this valley for its remarkable qualities for building and supporting homes and communities. It is rooted in a love of pioneer children who have settled the valley, now unto the third generation. It is rooted in a love of the Church, as it appeared among these people. It is rooted in memories of remarkable changes in the life and work of the people . . . rooted in something akin to sadness over the depletion of the valley's natural resources, the disappearance of its forest land, the erosion of its rich soil . . . for it is possible, as attested in the history of Palestine and North Africa, to make a wasteland out of a land once flowing with milk and honey. . . ."

In writing of early days in the Upper Mississippi Valley, the author achieves more than a mere chronicle of historical events: He captures something of the *mood* and *spirit* of pioneer days as well. His pages trumpet the challenge of the unbroken prairie, echo to the rattles and scrapes of workaday life on the homestead, whisper the loneliness of the frontier; he portrays the friendliness and warmth of spirit that was part of the pioneer venture, not because it was required but because it was desperately needed.

"In such a setting," he says, "there was a distillation of lives lived in fellowship with God and in devoted loyalty to one another in home and community."

The author's own life has been deeply rooted in the venture he writes about. In the fall of 1865 Andrew and Anna Gullixson crossed the Mississippi River just below Dubuque, Iowa in a covered wagon, headed north and west, and settled on a new homestead in the Des Moines River Valley. Thaddeus, their youngest child, was born on the homestead September 4, 1882.

As a young man he attended Luther College; then Luther Seminary, located at that time in Hamline, Minnesota.

The author of this sketch is **Larry Christenson**, a senior at Luther Theological Seminary in St. Paul.

He was ordained to the minis
1907 and called to a parish at
South Dakota. There he serve
new crop of homesteaders movin
the Standing Rock Reservation
of the Missouri River. These latt
pioneers, often children and
children of those who had sett
Minnesota and Iowa a gene
earlier, brought with them those
qualities of life and character
the pioneer venture seemed to
The author came to feel a dee
preciation for the blessing whic
rich valley land of the Upper Mis
pi had bestowed upon the home
people and communities of thos
had settled it; and for the C
which they had brought with
which had taken root and flour
After four years the author was
to a parish in Minot, North D
Again he found himself in clos
tact with the pioneer venture.
from the rivers settlements wer
than a decade removed from
prairie, still consisting largely o
paper shacks. He served in this
munity for 19 years, and was
called to be president of Luther
logical Seminary in St. Paul.

As the character of the pionee
the "distillation of many lives liv
fellowship with God and in de
loyalty to one another," *The*
Waits is a distillation of the au
own lifetime — a lifetime lived
to the faith and vision and hope
accomplishments of those who
from distant lands to root their
in the rich soil of the Upper M
sippi Valley.

In the early years of the last ce
the valley "waited"—waited for
pioneers who were to come an
tle . . . establish their homes, pr
their faith. In our day also the
waits—waits to see if families
and four generations removed
pioneer stock, families seeking to
Christian homes and the Chr
Church in a society rootless an
the-move, will meet the challen
our day as well as their fore
met it in theirs.

"It is evident," says the author,
the people and Church today are
moned to a task as difficult, as
ing as anything our fathers kne
the pioneer frontiers."

BOOKS *in Review...*

New Books on the Rural Church

EMERGING RURAL COMMUNITIES. John H. Kolb, The University of Wisconsin Press, 212 pages, $4.50.

Church must always be aware of the in which she plants her efforts. Our lical Lutheran Church has a healthy, rural background in the upper mid- iven in our rapidly urban and sub- strategy anxieties, we cannot afford to the tremendous dynamics at work in al communities.

erging Rural Communities" represents the most thorough research summaries ndertaken in a rural community study upper midwest, if not in America. The describes and re-evaluates observations and continued since 1940 in Wiscon- uch of the book concentrates on Dane one of the original strongholds of nod. East and West Koshkonong con- ons are mentioned. I suspect we pas- ould have less frustration in adminis- yes possibly also in preaching and e, if we could understand the relation a prophetic theology and community cs. Possibly it is not just community s that grow dead or outdated.

author has a gracious respect for rural The book has enough human resource o be worth reading outside the state consin.

J. ELMO AGRIMSON
Tioga, N. Dak.

RURAL CHURCHES IN TRANSITION. Dr. Carl A. Clark, Broadman Press, 145 pages, $1.50.

Church located in that area of our known as rural is claiming the atten- f the leadership of the Church, both d clergy. Because of the Agricultural tion and because of the migratory as- of people in our day and age the in the rural area is a church in tran- In an effort to get a picture of what pening in the rural area Dr. Carl A. has written this book.

author uses very interesting case his- o introduce each of the chapters of his He states that these case histories are n an effort to keep the discussion of apter on a very practical level. I felt ding the book that the case histories ditional value. From a very mechanical of view they add to the readability of aterial. The choice of the case histories such a nature that one felt if anything could be accomplished in these very serious situations it could be accomplished anywhere.

The book will serve the pastor of the Church in rural areas very well. It will help him to analyze his ministry as to its effectiveness and challenge him to do a better job. It will bolster his attitude toward his

call to the Church in the rural community for it will remove all doubts about the challenge of the work of Christ in the rural ministry. This little book will help the rural pastor to understand the transition that is taking place among his people. It will help him to understand their actions and their emotional structure. It will open for him new horizons and set up for him new standards of success.

This book will also serve the layman of the Church in the rural area very ably. It will help him to shake off his martyr complex by pointing out to him some very realistic goals. The layman will be inspired to move forward in faith to build the Church of Christ bigger and better in his community.

ELROY SKAAR
Hudson, S. Dak.

PEOPLE, LAND AND CHURCHES. Rockwell C. Smith, Friendship Press, 160 pages, $1.50.

Rural society has many "sicknesses" today, but the average city-dweller sums them up under the heading "The Farm Problem." He resents them. He asks (in the author's words), "Am I my rural brother's keeper? If I am, his keep is certainly costing a lot."

However, resentment costs more! Resentment is never open to reason. It never seeks for insight. When Jesus found sickness He healed it, and it seems to be the main thrust of this excellent book to show that society needs the healing of Christ.

There are not two societies—urban and rural! There is only one. It has many different members. But the health of each is the health of all, and the sickness of each is the sickness of all! Sometimes the "path" which progress takes is a painful path. When society changes someone always gets hurt! But it is the law of Christ to "take up the cross" and to "bear one another's burdens."

Rural America is suffering! It is suffering from "change." It has a shrinking farm population, a disproportionately low economic base, poor health, inadequate medical and social services, educational problems, etc. etc.

But the Church is there too! She is suffering too! Things have even gotten to the point where people talk about "The Rural Church"! (Is even the Church divided into *urban* and *rural*?)

Yet with all of its problems, the Church in the rural community faces a marvellous challenge. The author portrays them as possible changes in operations. He proposes such things as the "county council," the "Larger Parish," and speaks in terms of the "Federated Church." On this last point we withdraw realizing that a simple amalgamation of denominations never produces more than "the lowest common-denominator" of Christian truth and life. Yet, many of the proposals would be worth trying on a practical basis.

HAROLD F. HOFSTAD
Bismarck, N. Dak.

Things to Do

GOOD THINGS FOR CHURCH GROUPS. Beatrice M. Casey, T. S. Denison Co., 366 pages, $3.95.

Here is a book which should be in every church library. Most pastors will know that there are times when one sorely needs something different. It may be a need in the Sunday school program, the Youth programs, the Ladies' Guild which has somehow gone stale in its sameness, likewise the men's group. This book offers a wide variety of subjects for presentation by various types of groups.

The author presents a goodly group of very interesting plays, some longer, some shorter, but all well written, and with a most inspiring message. None is too long or too complicated for any ordinary group to present. There are settings for the various seasons of the church year, and for several special activities of the church.

Here is a book which can have a great deal of value in helping the Church to present an interesting variety in its program, and is sincerely recommended.

CARL O. PEDERSON
Seattle, Wash.

Editorial...

Old Dobbin Up to Date

Anyone who has passed the half-century mark in age and whose roots are in the country can wax nostalgically eloquent about "the good old days, down on the farm." The poet can really have himself a field day; and the wielder of prose can do all right, too.

There is the misty-eyed picture of the old frame farmhouse nestling in its "grove," the barn and granary and hog house and silo near by. Bucolic and beautiful, to be sure.

And who can forget the open-country church of a generation or so ago? It, too, was usually a frame structure and painted white, possibly with green window "shutters." Surrounding it was "God's Acre," the peaceful cemetery where slept our fathers and mothers.

Memory can summon up few more beautiful pictures than of such a church on a summer Sunday morning. Here came the congregation (with very few absences to be noted), in buggies and surreys and spring wagons and, possibly, even in utilitarian lumber wagons. Later an occasional car was added to the converging procession. Soon the horse had been all put replaced as a means of locomotion. Then the day came when the old "church" barn was, by solemn congregational action, ordered demolished—the barn which for decades had given warmth to Old Dobbin in winter and shade in summer. And with it went an age in American life.

Let's boast a little about those days, we who are old enough to have been a part of them. There was much to commend them, even though there was also much about "the good old days" which was not good at all. America, especially Midwest America, was cradled in those farm homes. And the faith of America grew strong in the life and worship of the open-country church.

But they are gone, those days—gone as irretrievably as Old Dobbin. Here we are not interested in the "why" so much as we are in the "whither." Nor are we so much interested in the "whither" as a trained sociologist sees it as we are in the practical churchman's view of it.

For The Evangelical Lutheran Church, the fact that Old Dobbin has been brought up to date marks a revolution, the most radical in our history. We are still spoken of as the "most rural" general Lutheran body in America. But, if we are still largely "rural," it is a far different "rurality" (if there is such a word) th our parents and grand parents knew in the hills Wisconsin and on the plains of Iowa, Minnesota, the Dakotas half a century ago.

The truth is that the most difficult lesson for organized Church to learn is that it can exist un *any* outward circumstances; but also that it has duty to adapt itself to the responsibilities and opp tunities afforded by changing circumstances.

It was not easy for our fathers to learn that th eyes must turn more and more to the cities. We rem ber the awed voice of the pastor of our own boyh as he told about the city church he had visited—it e boasted a gymnasium, something to be looked u with as much suspicion as a wrong doctrine of destination! But we learned. We learned that the Gos of the countryside was the Gospel of the city, and t the needs of the man behind the bench were the sa as the needs of the man behind the plow.

Now we are in the midst of learning, or rather relea ing, that lesson in reverse. We are learning that heartland of America is still on the rolling acres rat than in the teeming streets; that, in fact, the latte dependent upon the former; that the strength of Church, too, is still to a large degree rooted in the s

But what a different rural ministry it is today! T strength of the old time rural community lay in very isolation. And the Church centered its progr about that isolation. The congregation could be a was the center of the community, not only spiritua but socially as well. Even the public school took sec place; there might be a dozen little country sch houses in the area, but there was only one church.

Today the rural congregation is not isolated. T paved highway and the ever-present car have made every by-way a street. Mechanized farming has increa the size of the farm and thus decreased the num of farm families. The size of the family is smaller, t

It is the purpose of this issue to discuss some these matters. We have a group of men in The Ev gelical Lutheran Church who are mindful of the cha ing circumstances and their attendant problems a who are dedicating their lives to helping the Chu understand what all this means. For it is not only Dobbin who must be brought up to date. It is a the people who let Old Dobbin bring them to chu in modern style, and the pastor who ministers to th when they get there.

Wise Custom

Christ in Bohemia

hese frightening days of "hidden persuaders" ve are made to feel like Pavlov's dogs and some- wonder if we have been left with one responsi- ice, it has been suggested that Christians unite on-conformists in a concerted attack on regimen- Joining hands with the Bohemians and the s may give us a chance to cling to the last s of our freedom. In defiance of fashions, trends, ages, we could grow spade beards, don coveralls rets, refuse the symbols of our culture: white squeeze bottles, foreign cars, and automation. s this would do something. But I am not so sure.

As His Custom Was

sure that a regimented society is a great evil. tal enslavement of our free choices either by law witchcraft (i.e., modern psychological advertising) rary to the Christian faith which constantly calls he creativity of decision. But I am not sure that ows that nonconformity is always Christian or hrist was a nonconformist in any simple sense. example, I find no evidence that our Lord chal- a custom because it was a custom. He seems e had a fine tact about these things. He went synagogue on the Sabbath day "as his custom He attended the Temple feasts, He blessed both ng and funeral with His presence, He accepted invitations and even permitted the customary of foot-washing and perfuming. In this sense e was the embodiment of grace.

Angry Young Men

ontrast I recall with what laughable earnestness of us unmarried males attacked wedding customs ter of a century ago. We found the fol-de-rol of remony bad enough: the gowns, the flowers, the and the starched shirts, but our particular point ack was the bridal shower. We ridiculed it as in the worst possible taste—calculating, venal, —a clumsy way in which women arranged to get icient quantity of casseroles, padded door-stops, nmatched tumblers. One of our number who d with zeal proclaimed himself so opposed to the tion of the wedding shower that he would refuse to marry a girl who permitted one to be held in her honor.

And so we conspired together. We would elope with the girl of our choice. We would be married on Pike's Peak, in a canoe, in an airplane, on a lonely Pacific beach as the sun dipped goldenly into the water. We would get away from the whole silly, tradition-bound business.

The Power of Wise Custom

Behind our anger there lurked not so little of male bafflement before the mystery of the distaff side of marriage. But there was also ignorance of the inner meaning of custom. We did not then see—although we all meekly submitted to our brides in the matter of arrangements—we did not then see that all the little rituals with which we make life festive contain a mysterious ingredient without which existence would be impossibly disorderly and barren. C. S. Lewis has said it well:

> Ritual is a pattern imposed on the mere flux of our feelings by reason and will, which renders pleasures less fugitive and griefs more endurable, which hands over to the power of wise custom the task (to which the individual and his moods are so inadequate) of being festive or sober, gay or reverent when we choose to be and not at the bidding of chance. *(A Preface to Paradise Lost.)*

Fulfillment

Jesus seems to have applied to custom the same principle that He applied to the law. If He violated law or custom—and He sometimes did—it was always in the interest of a higher good such as charity. Perhaps in this remarkable sensitivity to what is good and better lies our best defense against killing conformities.

For the Family Altar

J. R. Hest

Toward the Sixth Sunday After Easter — *The Ga*

The Epistle: I Peter 4:7-11 • The Gospel: John 15:26-16:4

Monday, May 4

PARADISE

Read Genesis 2:8

And the Lord God planted a garden in Eden.

Paradise—that is what God created the earth to be, and that is what it was when it first came from His hand. There is a beauty and majesty in the words, "And the Lord God planted a garden in Eden." There in that place was the finest stroke of His creation; all the verdure, the loveliness of nature, at its fullest. Here was perfection, a home for the crown of His creation. Here He put the man whom He had formed, and instructed him to tend it, and enjoy its bounty.

In a garden, O God, we see the miracle of growth and have dramatized for us the glory of Your handiwork. We see the great design of life, that what You set in motion at the beginning, continues even until now, though in less perfect form, often blighted by the inroads of the kingdom of darkness. Keep cultivated and clean the garden of our hearts. In Your Name. Amen.

Tuesday, May 5

PARADISE LOST

Read Genesis 3:23

Therefore the Lord God sent him forth from the garden of Eden.

Man in the garden of Eden knew happiness as God intended he should, and he was a friend of God and was blest. But Satan found his way into the domain of peace and did his worst. He said the verdure could be better and the loveliness greatly enhanced if Adam and Eve would take of the tree of life. So it was, and so the change. Disobedience came and the garden was despoiled, and man was driven forth to a harsh world without the orderliness, the happiness, that God first created.

And we are children of those who fell from Your Grace. We do not know the perfect garden in this life; we have visions of what it could be, but we have personal knowledge of what it is not. Give us wisdom to know Satan for what he is and for what he has in mind. By Christian determination may we be led to straighten the rows and trim the hedges of our lives. Amen.

Wednesday, May 6

THE UNSPOILER

Read Isaiah 51:3

"For the Lord will comfort Zion and will make her wilderness like E

It was not God that destroyed garden of Eden. It was man who fol Satan's bright idea, and in doing so ceeded to fall from grace and have self thrown out of the garden. The and the mercy of God did battle at and the first utterance promising re tion was made, even before man driven forth. The prophets kept rep the promise. It was God, they said, would restore; who would unspoil which was spoiled.

It is not only the aged, dear F who look back and see the sorry of their lives. The young, also, can how easy it is to spoil a day, spo opportunity, spoil an assignment. Al because of our own natures; laziness dolence, unwatchfulness. We spoil th only You can make things right. Wh is weakness, with You is forgiveness strength.

Thursday, May 7

THE GARDENER

Read Matthew 26:36

Then Jesus went with them to a place called Gethsemane.

Everyone knows what Jesus did on Thursday night in Gethsemane. He prayed. It was the hardest praying He or anyone ever did because it brought to a head the great battle between God and Satan for the souls of men. In this garden Jesus asked God to cultivate His will so that He should be perfectly obedient to what God asked. It was His will that Jesus should carry the complete guilt of human sin. He prayed as One through whom God would restore Paradise. Thus He was a Gardener, restoring what man had lost.

If I shall find the garden Christ has re-created for me, let me seek it in Your Word. Then by prayer, let me yield myself to the plow of Your purposes, so that the unturned earth of my heart can be broken up, and the harrow of conviction can crumble the clods of the natural man. Give me the grace to let You cut through my pet flower beds if they are in the way. Amen.

Friday, May 8

GARDEN LIFE

Read John 15:5

"I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit."

The life in Christ is the garden life. The garden is in the world but in a sense it is fenced off; it is a plot set apart from the general acreage of worldly living. By faith, and obedience to that faith, we are grafted into Christ, who is the vine. In Him is our life; He is the source of life. When we abide in Him we continue in the garden and our lives are fruitful. There is a sad truth in the fact that those who do not abide, are as nothing.

I thank You, gracious Jesus, that in You there is life, and that the Vine of Life is mine through the Word and the faith I have in that Word. "Abide," You say to me, "and you shall have continued life, and you will bear fruit." Grateful am I that in the midst of this life I may dwell in the garden of grace; in this wilderness there is the order of Your love.

Saturday, May 9

FRUITFUL LIFE

Read Galatians 5:22

The fruit of the Spirit is love, peace, patience, kindness, goodness, fulness, gentleness, self-control.

Those who live in the restored g —the garden of grace—and abide i Vine, never disappoint the One comes to seek fruit. Those who a God are of the Spirit. Those who the Spirit bear fruit. The tell-tale sig the garden life are plain to see. The of a nature that stems from Paradise helps to make intimations of Paradi the wilderness of this life.

Because I know You and am know You, cause me, dear Father, to b emissary of Your peace; let me broa the happiness of the soul that has s with God; and let me hold my te put my hand forth in kindness, goodness to bear. Prune back undes growth within me, and spray the soms of my good intentions with promise of fulfilment.

d Tibetans

ch World Service, welfare agen-
ne National Council of Church-
ounced a nationwide appeal for
to aid the growing influx of
s from Tibet into India and
oring states.

R. Norris Wilson, the agency's
ve director, noted that it al-
has sent $10,000 in cash to a
Christian-Buddhist relief com-
in Darjeeling to purchase sup-
Food, clothing and medicines
ave been released from CWS
les in India, Dr. Wilson report-

the same time, he said, the
has rushed $10,000 for emer-
relief to storm-wracked Mada-
This move was in response
ppeal from the Christian Coun-
he island. Some 50,000 persons
een reported homeless there as
sult of a recent typhoon and

ommandments for
rgymen's Wives

John Osborn of Takoma Park,
whose husband is pastor of the
largest Seventh-day Adventist
gation, delivered a modern-day
of the Ten Commandments for
of clergymen.

ressing the wives of some of the
legates at the tenth quadrennial
g of the denomination's Colum-
nion Conference, Mrs. Osborn
ese "Commandments":

Thou shalt love all your mem-
all times and under all cir-
nces.

Thou shalt learn to live as the
bserved woman in the church.

Thou shalt always remember
amily obligations first of all.

Thou shalt learn to develop a
for loneliness for the many
your husband is away from

Thou shalt learn to live on a
income and a strict budget.

6—Thou shalt learn how to meet discouragement.

7—Thou shalt learn how to be adaptable and willing to learn.

8—Thou shalt develop your natural talents and abilities.

9—Thou shalt have a definite interest in the daily work and program of your preacher husband.

10—Thou shalt often renew your personal consecration to the task of the church.

Mrs. Osborn declared that "the success of any minister depends more upon his wife than any other fact."

"There is no other person," she said, "who exerts such an influence upon the clergyman as the wife and mother in the home."

Celibate Clergy for Protestants?

A prominent Presbyterian minister thinks Protestantism ought to "think seriously" about encouraging an unmarried clergy.

Dr. James T. Cleland, dean of the Chapel at Duke University, said a married minister is faced with the choice: "Do a second-rate job of being a minister or allow your marriage to suffer."

"I can understand the reason for the Roman Catholic practice of celibacy for the clergy," he said.

Such a practice does away with the conflict of a "major loyalty" to the church with "minor loyalties."

Dr. Cleland, who also is professor of preaching at Duke University School, is married, but has no children.

"I'm happily married," he said, "but my wife has had a rough time. Some times I don't think I'm fair to her."

He made his remarks in a newspaper interview before speaking to a Duke alumni group here.

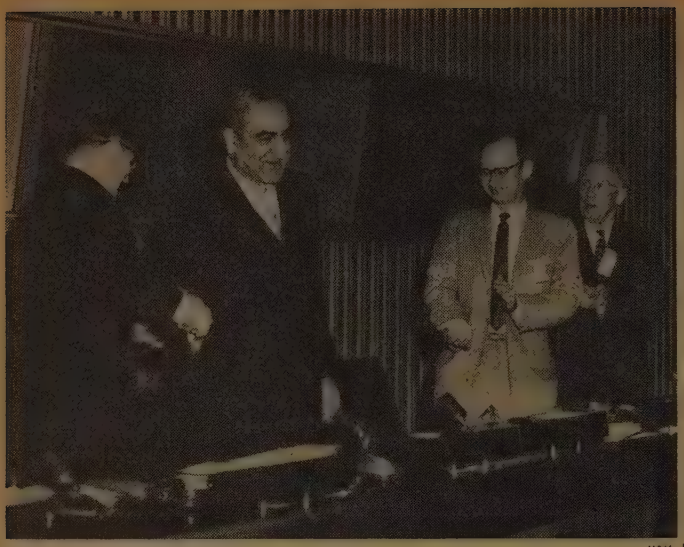
Dr. Cleland said he felt an unmarried pastor is more independent than one "committed with a wife and three kids. A minister to a great extent is a hired hand." And one reason ministers often lack courage to speak forthrightly on some matters is that they "are afraid of losing their jobs and bringing discomfort to their families.

"Marriage doesn't mean a minister can't do a first-class second-rate job," he said. "Yet, if he does a first-rate job, his wife and family will have to take a second-rate place."

Dr. Cleland, 55, is a strapping, silver-haired man who used to coach soccer to students at Amherst and Duke.

"There is much to be said for the celibate clergy," he concluded. "I would like to see Protestantism think seriously about the whole question. But I don't think many congregations would stand for an unmarried minister. I don't know why."

ORTHODOX PRIMATE ENTHRONED—Archbishop Iakovos (James), new primate of the Greek Orthodox Archdiocese of North and South America, was enthroned recently at ceremonies in New York's Cathedral of the Holy Trinity. The new 48-year-old archbishop is the spiritual leader of 1,150,000 members of the 375 Orthodox parishes in the Western Hemisphere.
—RNS Photo



—KNS Photo

MALIK ADDRESSES EDITORS—Dr. Charles Malik (center), president of the United Nations General Assembly, is applauded by Peter Day (second from right) and Dr. William Lipphard, president and executive secretary, respectively, of the Associated Church Press. Dr. Malik addressed a session of the ACP convention which was held in the United Nations building. (see story).

Malik Says Religion Only Way to Peace

Dr. Charles Malik of Lebanon, president of the United Nations, told Protestant and Orthodox editors that the "only enduring way to have peace is upon the Rock of God."

"And as a Christian," he added, "I would say upon the Rock of Christ."

He addressed a session of the 40th annual meeting of the Associated Church Press held at the UN headquarters. Delegates to the meeting visited offices of the international organization and were briefed on many of its functions.

Discussing the problems encountered in searching for peace, Dr. Malik said, "One does the best he can, he does his duty, and leaves the rest to God . . . and you expect 'the devil' to turn up around every corner."

He criticized the "philosophers" who reflect on critical problem areas of the world and declare "nothing could have been done." Many of the problems exist because "improper or inadequate" action was taken, he declared.

"The truth about the catastrophic deterioration in the Middle East is that the deterioration was not inevitable," the UN president said. "It could have been helped."

He asserted that mass communications media are not reporting much of the problem in the Middle East where, he said, Communist infiltration "is in an advanced stage."

Describing the Middle East situation as a "chronic mess," he said that the problems there were grave because of the outstanding strategic importance of the area, the fact that about 80 per cent of the world's oil is there, and because great cultural and spiritual roots go back to that area.

Presiding at the UN session was Peter Day, editor of *The Living Church* and president of the ACP, which represents Protestant and Orthodox publications in this country and Canada.

Rugged But New . . .

Memorial Cross Dedicated

A 22-foot cross was dedicated in Lake Park Cemetery at Youngstown, Ohio, in tribute to the late Rev. George Bennard, writer of the familiar hymn "The Old Rugged Cross."

Mr. Bennard, a Methodist minister, wrote more than 300 hymns and songs but none has lived in the hearts of prayerful people like the one with the haunting lines: "On a hill far away, stood an old rugged cross. . . ."

Timbers of the cross erected are more than 130 years old. were taken from the Veach Met Church, a familiar landmark Hubbard, O. They were gifts Mr. and Mrs. Raymond Brown ent owners of the building.

It was hoped that Mr. Be (born Feb. 4, 1873) would live the dedication of the cross in his city. A public subscription was two years ago by Ted Conner, Y town disc jockey who raised Mr. Bennard did not live to the honor. He died last October, age of 85, in Reed City, Michig

Mrs. George Bennard, his w was on hand, however, and a rec in her honor was held at the man Methodist Church nearby.

Catholic Bible Interest

A tremendous increase in Bibl ing among Roman Catholics w scribed by a professor of sacred ture at the 35th annual confere the Catholic Library Associati Chicago.

The Rev. John F. McConn Maryknoll Seminary, Glen Elly told school, hospital and parish l ans from across the country th "thirst for the Word of God" h come a characteristic of the Ch life.

This new love of the Scriptur said, "has gone hand in hand" a renewed appreciation of the Ch liturgy and a "fresh vision" Church as the mystical body of and the individual's responsibil a member of it.

Asserting that this heighten terest in the Bible is "widesprea intense," Father McConnell de "It is no fad, no mood of the m no mere by-product of the popu terest in the Dead Sea Scrolls Gnostic manuscripts."

"It is a deadly serious affair, a for the younger Catholics of our he said. "They really want to the Word of God, and are prepa give time and effort to the study Scriptures."

Father McConnell was chairm the translation committee for th Testament produced in 1952 Confraternity of Christian Doct

U. S.

o Hanns Lilje of Hannover, y, immediate past president of theran World Federation, is a three-week speaking tour United States in April.

o Lilje's first engagement was araiso (Ind.) University on when he spoke on "Luther rch and State," the fourth in of special centennial lectures d by the university.

German church leader also week on the West Coast, filling speaking engagements in San o.

p Lilje was the main speaker eek-long German evangelism in Philadelphia.

tes Focus on istry to Minorities

esponsibility of congregations to minorities in their community emphasized in institutes being two areas of the church this

ristianity and Culture Institute e Church and Discrimination" d April 17 and 18 at Augsburg Minneapolis, in co-operation e Division of American Mis- the National Lutheran Coun- ncipal speakers were the Rev. Kraabel, secretary for inter- outreach of the NLC, Dr. Hoyer, executive secretary of C's Division of American Mis- he Rev. Philip A. Johnson, ex- secretary of the Division of Relations of the NLC, and Dr. Marty, associate editor of *The n Century*.

Lutheran Church and the American" will be the topic onference retreat to be held at Minne-wa-kan, Cass Lake, Min- August 3 to 8. Its purpose is g together pastors and laymen ork among Indians to enable by sharing information and ex- es, to do better work. Among s will be Dr. Theodore Matson, of American Missions in the ana Lutheran Church, and Dr. ell Carter, executive secretary of the National Fellowship of Indian Workers, Haskell Institute, Lawrence, Kansas. Mr. Knute Jore, Redby, Minnesota, is conference registrar.

Missouri Synod Plans TV for Japanese

Production of two pilot films which may result in a regular television program for the growing TV audience in Japan was authorized by the board of directors of the Lutheran Church—Missouri Synod.

Although the board made no commitment beyond the experimental films long range plans for preaching the Gospel in Japan by means of television are under study by Lutheran Television Productions, a committee of the Synod which produces the series This Is the Life.

The two pilot films will be taken from This Is The Life, with Japanese soundtracks added.

With 68 TV stations now beaming programs to about 2,000,000 sets, the Japan television system is on the threshold of great expansion. Sets are now being manufactured at the rate of 60,000 per month, and the number of stations is expected to double in the near future.

Send Parish Workers to Military Posts

Two trained parish workers have been assigned to launch a ministry to transient families in large military communities, it was announced by the Division of American Missions of the National Lutheran Council.

According to Dr. H. Conrad Hoyer, home missions executive of the Council, Miss Dorothy Olsson has been at Newport, R. I., since January and Miss Mildred Christopherson began work at Pearl Harbor, Hawaii, late in March. Both cities are the site of major naval bases.

A graduate of the Lutheran Bible Institute and a former nurse at its headquarters in Minneapolis, Miss Olsson has been assigned to Newport for a year. Cooperating in the project there is First Lutheran Church, a congregation of the Augustana Lutheran Church, of which the Rev. Lowell C. Albee, Jr., is pastor.

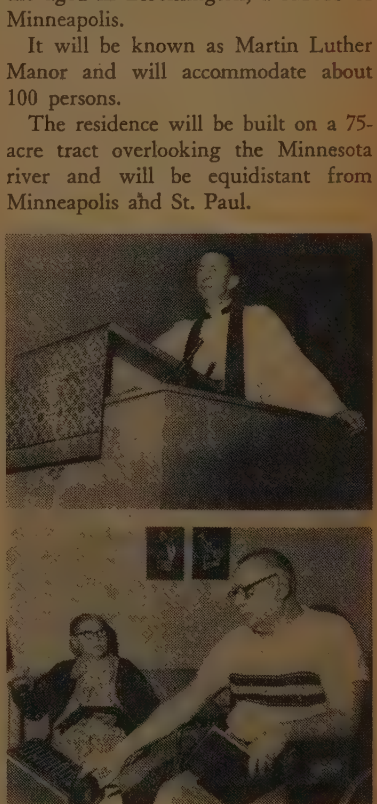
Also a graduate of LBI, Miss Christopherson served as a parish worker for six years before joining the office of American Missions in Chicago in 1951. Her one-year assignment in Hawaii is related to Pearl Harbor Lutheran Church, a congregation of the United Lutheran Church in America, a pastorate recently assumed by the Rev. Thomas A. Allport.

Plan Home for Aged

Minnesota parishes of the United Lutheran Church in America's Northwest Synod have announced plans to build a half-million dollar home for the aged in Bloomington, a suburb of Minneapolis.

It will be known as Martin Luther Manor and will accommodate about 100 persons.

The residence will be built on a 75-acre tract overlooking the Minnesota river and will be equidistant from Minneapolis and St. Paul.



—RNS Photo

GOD'S LITTLE NETWORK—St. Peter's Lutheran Church (ULCA) in Washington, D.C. serves several shut-in members through an inter-communication system they call "God's Little Network." Operating over leased telephone lines, the system enables the Rev. Donald Brake (above) to preach simultaneously to worshippers in the sanctuary and others at home. Shown tuning in are double-amputee Alfred Lanham, Jr. and his widowed mother, an arthritic cripple, the first shut-in members to be linked to the church.

Chaplains' Posts Open

Two active duty chaplain positions in the United States Air Force have been allotted to the ELC Military Chaplaincy Commission. The Air Force now requires that applicants for these posts have two years of full time pastoral experience; seminary seniors no longer can be called to active duty upon ordination.

In addition a prospective chaplain must not have reached his 34th birthday and must be endorsed by his Church. A normal tour of active duty is three years. Interested pastors should contact the director of the Military Chaplaincy Commission, 421 South 4th St., Minneapolis 15, Minn.

ELC Brotherhood Scholarships

The Scholarship Committee of the ELC Brotherhood has granted four $1,000 scholarships for post-graduate theological studies during the school year 1959-60. Recipients are:

The *Rev. L. David Brown,* acting head of Young People's Luther League, for studies in the field of Social Ethics at the Harvard Divinity School.

Laurence D. Christenson, 1959 graduate of Luther Seminary, for independent research and writing in Religious Drama. He will study in Europe.

The *Rev. Carlyle Holte,* faculty member of St. Olaf College who will study at Edinburgh, Scotland, in the area of Systematic Theology.

The *Rev. Arthur L. Olsen,* who will continue his studies in History of Doctrine at Harvard Divinity School.

Of unusual interest to the committee was a communication from the National Brotherhood Board indicating that the sum of $4,000 was also being made available this year for the first time to be used for scholarship grants to assist laymen, such as college faculty members, in graduate study. The committee was instructed to set up procedures for granting these new scholarships and set the date of April 16 for its second meeting. Members are Dr. Alvin Rogness, Dr. Sidney Rand, and Mr. Leonard Ramberg.

Funds used for National Brotherhood Scholarships are provided by the men of the church who contribute annually to the Brotherhood Builders program.

Since 1947 a total of twenty-one scholarships have been granted for post-graduate theological studies, usually in the amount of $2,000 each. Ten members of the present faculty of Luther Seminary have been recipients of these grants.

World Mission Tour

A second "World Mission Tour" is being planned for this summer by the Rev. Conrad Braaten, Santa Barbara, Calif. About 20 pastors and laymen will leave with him on July 14 for a six-week trip around the world. They will visit ELC mission fields in Japan, Hong Kong, and South Africa or Madagascar. In addition the group will visit the Holy Land, Iron Curtain countries, including Russia, and other nations in Asia and Africa.

Purpose of the tour is to encourage the world mission endeavor of the church by enabling direct contacts with missionaries and their work and by acquainting church workers at home with conditions throughout the world. A similar tour was conducted by Pastor Braaten in 1955. He states that there is still room for two persons on this year's tour, if interested persons will contact him immediately.

Norstad to Head Training Program at New Hospital

Dr. Fredric M. Norstad, professor at Luther Theological Seminary, St. Paul, has been granted a 15-month leave of absence to build a chaplaincy training program at the new Lutheran General Hospital and School of Nursing in Park Ridge, Ill., and the Lutheran Deaconess Hospital in Chicago. Dr. Norstad will begin his work June 15.

Construction of the new hospital is scheduled for completion late this year. The two buildings in the project, when equipped, will cost more than $6,000,000; it is believed this is the largest single construction effort in the history of the ELC. The trustees of Lutheran Deaconess Hospital began planning the new institution five years ago; construction was begun a year ago.

—RN

WELL-USED BIBLE—Mrs. Hansine G son, posing for her 100th birthday clasps her most precious possessio well-used Norwegian Bible whic brought with her to the United Sta years ago. Mrs. Gabrielson is one residents at Eventide Lutheran Ho Moorhead, Minn.

Lutheran General Hospital, wi beds, will be the largest hospi the northwest Chicago area. teaching programs will be inclu its operations, including the n school which will be moved fro theran Deaconess, and the new laincy training school. The latte include a comprehensive progr spiritual care for the sick, a tr program for chaplains entering i tional work, and workshops fo tors.

This project is the beginning Lutheran Medical Center wh planned to include a 450-bed ho a nursing school for 200, a clini research building, an acute ge unit, a children's psychiatric uni a medical college.

Classes for Retarded

Mentally retarded children Faribault (Minn.) state schoo hospital in March began att special classes in Bible study and tian teaching as a part of the re time program of Peace and T Lutheran churches. Visual aid handicraft are used in the classes are under the direction of the Bert Streufert, chaplain.

Hurricanes in Madagascar

: hurricanes in forty-five days
the island of Madagascar dur-
ebruary and March, killing hun-
of people and making hundreds
ousands more homeless through
ction by wind, rain and flood.

: ELC's mission field in south-
n Madagascar was not in the path
storms, but its missionaries are
y involved in relief work for the
of the country in which our
h has worked through seventy-
ears.

o ELC missionary families are
ed in the city of Tananarive,
l in the area hit by the storms.
are the Rev. Kermit Roisen and
ev. Laurel Johnson, who work
the Lutheran Publishing House.
a letter received by the Foreign
n Office on April 10, Pastor
on writes: "Several cities along
ast Coast are 90 to 100% de-
d. Here in Tananarive, two large
have burst their dikes to flood
ountryside with several feet of
y reddish water, destroying crops
oaking the sun-dried bricks of
lalagasy houses so that they col-
with a cloud of dust from the
ricks of the upper part of the
ngs. The higher sections of the
re over-crowded with refugees
their baggage. Once-beautiful
parks have become pig sties and cattle pens. Churches and schools and public buildings are filled with people and their children and belongings. The Protestant churches alone are caring for upwards of 12,000 at this writing. Free rice and meat are distributed daily as pastors and laymen work around the clock.

"All roads, railroads and telephone and telegraph communications going out of the city were broken or disturbed. Radio and airplanes are our only connections with the outside world.

"The 'Voice of America' from Washington, D.C., by short wave estimated that the 3000 reported dead in the Madagascar disaster was conservative. From what we have heard on the local radio, however, we think that the figure is strong. Yet we know that hundreds are dead. There is always the danger of plague following something like this.

"Suddenly in this fruitful area of abundant vegetation and food, there are block-long lines of people with their little baskets, hoping to buy rice. Five pounds is distributed to each buyer from stores of rice marked for export, but suddenly seized to stave off the famine that will surely come. No milk can come in from the country. Gasoline is severely rationed.

"It will take literally millions of dollars to repair the damage. One can realize what this will do to the economy of a country like Madagascar, where most of its five million people live from 'hand to mouth,' the week's wages or the crop in the field being their very life. For many, all their belongings can be carried in a wheelbarrow."

To give relief to the thousands who are without homes and food, the Norwegian Mission, the French government, and the Department of World Missions of the Lutheran World Federation have offered aid as a beginning in the vast program of reconstruction among the Malagasy people.

ROCKET STOLEN, CROSS LEFT

The power of the cross is still stronger than the might of men.

That fact was recently demonstrated to the congregation of Our Savior's Lutheran Church in Los Angeles.

The pastors, Myrus Knutson and James Bergquist, had chosen as the general theme for the Lenten services, "Conquering Inner Space." To advertise the services and to dramatize the contrasting powers of God and man, the congregation erected a huge cross and a rocket side by side in front of the church on busy Sixth Street in downtown Los Angeles.

Twice during Lent vandals stole the rocket without touching the cross. The episodes proved to be a wry parable of the fact that although the world may despise and overlook God's power as seen in the Cross, yet in the end it is the might of men that is vulnerable.

**)DELED, REDECORATED, REDEDICATED—Trinity
h, San Pedro, Calif., recently dedicated its new
education building and remodeled church. Shown
ese "before and after" pictures are the church
was and as it appears today after extensive re-
ing to change its style to fit with the new parish
tion unit. Included in the construction are 12 class-
and church offices, as well as the face-lifting given
old building. Cost of the project was $34,000.
of Trinity is the Rev. Lester W. Hoffmann. Dr.
d Falde, president of the California district, per-
d the rite of dedication.**

Obituaries

Rolf Brandt Preus died March 27, in Minneapolis, of leukemia. He was the son of Dr. and Mrs. J. C. K. Preus. Born April 5, 1916, in Beloit, Wis., he attended public school in Albert Lea and Minneapolis, Minn., and was grad-

uated from Pacific Lutheran College. He worked for a time with a mining company in Tacoma, Wash., and later as an airplane pilot. During and after World War II he flew "the hump" between India and China for the Chinese government. On Christmas Day, 1946, he crashed just short of the airport, and was hospitalized for a year and a half. He had been in poor health since that time.

Mrs. Grayce Skalstad Mathisen, wife of the Rev. A. G. Mathisen, died in Elizabeth, N. J. on March 20 after undergoing surgery. Cause of death was mesenterial thrombosis. She was born July 25, 1917, near Pelican Rapids, Minn., and was married to Pastor Mathisen in 1943. She is survived by her husband and four children.

Preaching Missions—May

A. H. Mjorud:
3-10 St. Paul's, Minneapolis
Caroll Satre, Pastor

Allen V. Lee:
4-5 Austin, Minn.
A. L. Swenson, Pastor
10-14 Karlstad, Minn.
M. S. Molvik, Pastor
17-21 Greenbush, Minn.
John Helgeson, Pastor

H. O. Egertson:
13-17 Kent, Washington
Otto F. Keller, Pastor
24-31 Viking, Alta., Canada
John Precht, Pastor

Carl Opsahl:
3-7 Ellingson, S. D.
Edwin Brandt, Licensed Pastor
10-14 Soldiers Grove, Wis.
R. M. Christensen, Pastor
17-21 McCallsburg, Iowa
Perry Heller, Pastor
31-June 4 Lowry, Minn.
H. N. Schey, Pastor

P-T-R Missions

3-7 La Crosse-Lemonweir Circuits
Evangelism Staff Participating:
Conrad Thompson, Mars Dale and Oscar Engebretson.

ELC Pastors Change of Address . . .

Ivar Aus, 4254 Longfellow, Minneapolis 7, Minnesota, 4-26-59

A. T. Daniels, St. James, Minnesota, 4-21-59

Donald Danielson, 11400 Wayzata Blvd., Minneapolis 26, Minn., 4-1-59

Earl M. Duame, 1901 Portland, Minneapolis 4, Minn., 4-1-59

Justin Flak, 68 Amber Lane, Levittown, N. Y., 4-1-59

Walter T. Gigstad, 7100 Willis Ave., Fort Worth, Texas, 4-1-59

Norman Hammer, c/o Rev. S. V. Gjervik, 5339 Kalanianaole Hwy., Honolulu 16, Hawaii, 4-1-59

Marvin A. Johnson, 4349 Park Ave. S., Minneapolis 7, Minn., 3-30-59

A. H. Mjorud, 3604 Coolidge N. E., Minneapolis 13, Minn., 1-1-59

P. L. Mork, Windom, Minn., 4-10-59

John F. Nelson, Brookings, S. Dak., 4-15-59

Rolf A. Normann, 408 W. 45th, Austin 5, Texas, 3-15-59

Elias Rasmussen, 4536 W. 56th St., Minneapolis 24, Minn., 3-20-59

John Ritland, Sarona, Wisconsin, 4-6-59

Loren Rude, Box 9, Moshi, Tanganyika Territory, E. Africa, 3-30-59

Roland L. Schwandt, Augustana College, Sioux Falls, So. Dak., 4-1-59

Louis C. Smith, c/o Board of Home Missions, 422 S. Fifth St., Minneapolis, Minn., 4-12-59

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale—100 theater seats, 18- to 22-inch widths. Good condition. $1.00 each. Secy. Wayne Olson, First Luth. Church, Fingal, N. D.

For sale—At reasonable prices: communion set, pulpit, altar ring 9 feet across, altar 5½ feet long, dark red velvet hanging above chairs, 12 wood folding chairs, 15 steel folding chairs. Contact Mrs. Hjalmer Larson, Wendell, Minn.

WMF Conventions

Texas Ct., April 25, Holy Cross Church, Houston, Texas

Decorah Ct., April 28, Marion Mission Society, Gunder, Ia.

Mt. Horeb Ct., April 30, Trinity Church, Blanchardville, Wis.

Story City Ct., May 5, Salem Church, Roland, Ia.

Rice Lake Ct., May 5, Our Savior's Church, Rice Lake, Ia.

Crookston Ct., May 5, Trinity Church, Crookston, Minn.

Lake Superior Ct., May 12, Christ Church, Washburn, Wis.

Announcements

Our Savior's Church, 1808 Jackson Bloomer, Wis. has 35 regular size and small size copies of the **Lutheran Hy** to give to anyone willing to pay the m charges.

Wanted to buy: 20-30 used Con Hymnals (rev. and enlarged) in good dition. Write Mr. E. C. Ingvalson, Elle N. Dak.

Parish Conservation Ser

The merits of the propositions adve below have not been investigated an Parish Conservation Service assumes n sponsibility in the matter. Send you and communications to: The Parish C vation Service of The ELC, 422 South Street, Minneapolis 15, Minnesota. (to ad number when inquiring.)

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6 acres with 4 bedroom modern h small barn, 2 garages. N E S. Dak. 61

80-acre farm in Glenwood Twp., Ia tillable. Very good set of bldgs. New milk house, new hog house. 61

28-acre farm near Locust, Ia. On s bus rte, near Lutheran church. 61

120 acres of land west of Locust, Ia 61

80-acre Ia. farm. Modern house, chicken house, other bldgs fair. 61

103-acre farm in Glenwood Twp 35 acres tillable, rest in good pasture good timber. Good well, fair bldgs. Wil with livestock and feed included or alone. 61

103-acre farm in Allamakee Co. Near theran church. 61

80 acres in Glenwood Twp. 55 acres able, rest in pasture and timber. Bldgs good condition. 61

5 acres located south of Elgin, Ia. Lutheran church. House, garage, small and crib. 61

161-acre farm with 97 acres tillabl of Spring Grove, Minn. 61

127-acre farm with 100 acres tillable. of Decorah, Ia. Near Lutheran church. 61

160-acre farm in Calmar Twp. Go room, 2 story house with full basement. house, machine shed, basement barn, house, good well. 95 acres tillable, rest in ture. $125 per acre. 61

Homes

8 room modern home, Ossian, Ia. baths, oil furnace, garage, barn. 61

Permanent, modern 3 bedroom hom good fishing lake. 130 miles NW of Cities. Carpeting, drapes; dble garage; deck. Price: $13,500. 61

Businesses

Repair shop and saw mill, 26 feet feet, concrete block bldg. Complete saw and planning outfit. Ia. May be rented. 61

FOR RENT

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Partially furnished 2 bedroom house

or reliable couple willing to care for
and yard. Only adult with good refer-
will be considered. Available June 15.
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urses desire 2 roommates to share 5
urnished apt. Near Fairview Hospital,
611-17B
rls desire 1 or 2 roommates to share
ed first floor, 5 room apt in Bryn-
area, Mpls. 611-18B
om furnished upstairs apt. in S. Mpls.
le May 15. Suitable for 4 employed
. Near busline. 611-19B

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nan wants to rent unfurnished house-
g room in S. Mpls. home. 611-20B

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erienced woman choir director desires
in or around Twin Cities area.
611-21D
15½ yrs of age, wishes to work on
during summer. Experienced.
611-22E
dle-aged man wishes to work on small
y place or summer home. No bad
Interested in chickens. 611-23E

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ted middle aged R.N. to supervise 100
firmary in large Lutheran Home for
Mpls. Salary open. 611-24F
nan wanted for about 6 months in N.
home for general housework and care
ool-aged children. Mother temporarily
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sekeeper wanted to make home with
g mother and 2 school aged boys.
t and well kept home. S. Mpls.
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sekeeper for 2 adults in NE N. Dak.
is modern; no outside work required.
611-27F
nan or girl to live in and care for 2
n ages 3 yrs and 3 mos. Working
r. Suburban S. Mpls home. Board, room
me compensation. 611-28F
d opening for Lutheran doctor for
l practice in progressive S. Minn. city
0. Prosperous farming community. Ideal
available. Hospitals within 12 mi.
. Elderly doctor retiring. 611-29G
n for general farm work. Lutheran com-
y. Good bldgs and machinery.
611-30G

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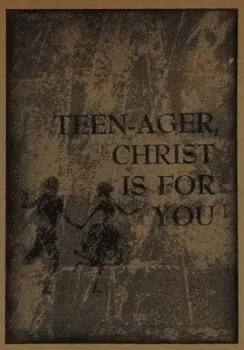
ducted by Pastor Harry R. Gregerof The Evangelical Lutheran Church.

0 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:00 p.m. WNAX
0 p.m. WJMC	
KTRF	9:45 p.m. KSPR
5 p.m. KFBK	10:30 p.m. WCCO

rt wave: 10:30 p.m.—HCJB
ter Band 16-19-25-31-49)
Clip this as a listening reminder!



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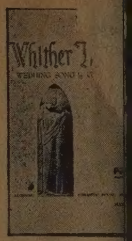
BERKELEY 8 CALIF

Your Wedding Is a Sacred Service



Following is a list of suggested sacred solos and organ pieces in keeping with the Service. Other selections are available upon request from Augsburg Publishing House. Single copies may be ordered on 5-day approval.

VOCAL MUSIC

H-High M-Medium L-Low

A WEDDING BENEDICTION, Lovelace. MH..... $ .60
A WEDDING PRAYER, Williams. MH..... .60
GOD MY SHEPHERD, Bach. H.... .60
HERE, AT THINE ALTAR, LORD, Rowley. Solo or unison. M..... .20
JESU, JOY OF MAN'S DESIRING, Bach, H, L..... .70
JESUS SHEPHERD, BE THOU NEAR ME, Bach. H, L..... .75
LET US EVER WALK WITH JESUS, Manz. Solo or unison. M..... .20
O LORD MOST HOLY, Franck. H, M, L..... .50
O LORD MOST HOLY, Franck (with Cello or Violin and Harp or Piano). H, M, L..... .75
O PERFECT LOVE, Willan. H..... .60
OH, BLEST THE HOUSE WHATE'ER BEFALL, Markworth. Duet for medium voices..... .50
THANKS BE TO THEE, Handel. H, L..... .50
THE GREATEST OF THESE IS LOVE, Moe. ML..... .75
THE GREATEST OF THESE IS LOVE, Bitgood. M, L..... .60
THE LORD IS MY SHEPHERD, Liddle. H, MH, ML, L..... .75
WEDDING PRAYER, Diggle. H, ML .60
WEDDING PRAYER, Dunlap. H, M, L..... .60
WEDDING SONG, Schutz. H, L... .75
WHITHER THOU GOEST, Cassler. M..... .75
DVORAK BIBLICAL SONGS FOR HIGH VOICE, BOOK I:..... 1.00
FAVORITE SACRED SOLOS, Overby 10 med. voice sel. incl. "O Perfect Love," "Beautiful Savior"... 1.00
WEDDING BLESSINGS, Bunjes 10 selections from Buxtehude, Bach, Brahms, etc. M, L..... 2.50

ORGAN MUSIC

*Indicates Hammond Registration

EASY SELECTIONS

ORGAN MUSIC FOR CHURCH AND HOME, Christiansen. 38 favorites incl. "Jesu, Joy of Man's Desiring," Bach; "Air," Handel. Pipe, reed or piano..... 2.00
***ORGAN VOLUNTARIES, VOL. 2,** Schreiner. 78 pieces..... 3.50
***SEVEN IMPROVISATIONS ON HYMNS AND FOLK TUNES,** Hokanson. Incl. "Crown With Thy Benediction"; "Children of the Heavenly Father"..... 1.75
***THE HANDEL BOOK OF ORGAN MUSIC,** ed. Wildman..... 1.25
THE TWO-STAFF ORGAN BOOK, VOL. I, Leupold. 27 very easy arr., incl. "Come, Holy Spirit"; "Lord Jesus Christ, Be Present Now"; "All Glory Be to God on High"; "Our Father, Thou in Heaven Above"..... 1.00
TWO TRUMPET TUNES, Purcell-Buszin..... 1.00
***VARIATIONS ON "O PERFECT LOVE,"** Barnby-Heinrich..... 1.00

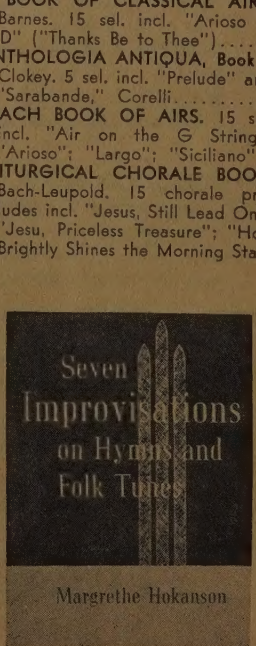
MEDIUM SELECTIONS

A BOOK OF CLASSICAL AIRS, Barnes. 15 sel. incl. "Arioso in D" ("Thanks Be to Thee")..... 1.50
ANTHOLOGIA ANTIQUA, Book I, Clokey. 5 sel. incl. "Prelude" and "Sarabande," Corelli..... 1.25
***BACH BOOK OF AIRS.** 15 sel. incl. "Air on the G String"; "Arioso"; "Largo"; "Siciliano".. 1.50
***LITURGICAL CHORALE BOOK,** Bach-Leupold. 15 chorale preludes incl. "Jesus, Still Lead On"; "Jesu, Priceless Treasure"; "How Brightly Shines the Morning Star" 2.00
***ORGAN COMPOSITIONS, VO I,** Christiansen-Cassler. 14 se incl. "Beautiful Saviour"; "T Flower of Love"..... .
***PRELUDE ON "BROTHER JAMES'S AIR,"** Wright..... .
***SUITE GOTHIQUE,** Boellman.. .
***THE FAITHFUL SHEPHERD,** Handel-Biggs..... .
***THE ORGAN IN CHURCH,** Asper. 32 sel. incl. "Jesu, Joy Man's Desiring" and "Sheep M Safely Graze," Bach; "Thanks to Thee," Handel; "Adagio Guilmant..... .
THREE PRELUDES ON WELSH HYMN TUNES, R. Vaughan Williams. "Rhosymedre"; "Hyfrydol" "Bryn Calfaria"..... .
THREE LITURGICAL IMPROVISATIONS, Oldroyd
No. 1. "My Soul Hath a Desire
No. 2. "Whoso Dwelleth"..... .
No. 3. "Praise to the Father"... .

MODERATE TO DIFFICULT

SHEEP MAY SAFELY GRAZE, Bach-Biggs..... .
THE LITURGICAL YEAR, Bach. 4 organ chorales..... .
WEDDING MUSIC, PART I. 23 processionals, recessionals, gen. service music incl. "Trumpet Tune in D"; 2 movements from "Suite Gothique"; Solemn Processional from "Water Music"..... .
WEDDING MUSIC, PART II. hymn tune preludes incl. "Com Holy Ghost," Armsdorf; "T King of Love," Milford; "Let Ever Walk With Jesus," Buszin.. .

A helpful booklet for the pastor, or church musician:
WEDDING MUSIC by Regina H Fryxell
Includes a discussion of standar choosing appropriate wedding plus an extensive list of titles f gan, voice, instruments, choir, congregational hymns which a keeping with the sacred wedding ice.....25c; $2.50 a



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